

# The Athenian Mercury.

Saturday, November 17. 1694.

Quest. 1.

**A** Member of the Church of England coming to an house where there was a devout Independent, that had several Patches on, the sight thereof raised the Old Man in him, to that degree, that he said, All that wore them were worse than Whores. Your Judgment of this Speech, and the Occasion of it?

*Ans.* We have formerly delivered our Opinion concerning Artificial Beauty (if this be really any) to which we refer the Querist, as to that part of the doubt. To the other, doubtless 'twas a Rash and Foolish Censure; and though the Woman might not do well to wear what she can't but know will extremely offend most of those people whom she has the greatest Esteem for, yet we think the man did worse, in his sower and uncharitable Expression concerning it; though we should perhaps be more uncharitable, were we not willing to believe that 'twas only an hasty and angry word, but neither was, nor scarce could be his settled Judgment.

Quest. 2. What use did the Jews put Swine to in our Saviour's time, since they were forbidden by the Law to eat them?

*Ans.* They scarce shear'd 'em (as good St. Bennet seemsto have done, by the Worshipful Surname they give him). It's likely therefore they sold 'em to other Nations; though Dr. Hammond affirms those people of Gadara were a mixt Nation, the greatest part Syrians, not Jews, as Josephus de Bello Judaico, being numbered by him among the Grecian Cities which Pompey took away from the Jews. And this is the Opinion of Constant. L' Empereur, and most others. Though it seems it was usual for Swine to be fed even by the Jews themselves; otherwise there had been no need of so many Canons and Laws, in the latter Ages of that Commonwealth, to restrain 'em from it; and 'twas besides a thing of ill Fame amongst them, and an Usurer and Swine-Merchant were, it seems, Names of equal Reproach. A greater difficulty still remains in this story, Why our Saviour should let the Devils do so much mischief, he being not wonted to work any destructive miracles? We answer, He did but suffer them to do this mischief, as God himself sometimes lets loose both wicked Spirits and wicked men, for the wise Ends of his Providence: and the End here was a just punishment of these Gadarenes; not so much, we suppose, for their keeping those Swine, they being most of 'em Syrians, as before, but rather for their sordid Tempers, and refusing to receive his Gospel. Nor is't a Wonder he should work miracles among such a Mungrel-people, since he did so both among the Samaritans and Syro-Phanicians, no more Jews than these Gadarenes. This Reason appears to us more fair and probable than that of a very great man, though his Opinion may be guess'd at in other things by his Judgment here, who says upon the place, "That God was not unjust to make use of such Creatures as he had made, to promote his own Glory, though by their destruction. This would hardly hold, even of Swine (since God saves both Man and Beast), unless joyn'd with the benefit of man, for whose sake they were made; much less, we conceive, of that man who is Lord of the Creation, and shall never be destroyed, unless he himself abuses, and consequently causes his own ruine."

Quest. 3. Whether St. Paul were a Presbyterian? If not, why does he mention the laying on of the hands of the Presbytery, and bid Timothy, not neglect the Gift that was thereby given him?

*Ans.* The Papists indeed call him, the *Wile Apostle*, and we suppose he was as much one as t'other. But for the present Querist's doubt, he ought to have told us, in what sense he understands that Appellation, whether for one who holds some of the points which are embraced by that party, or all of 'em? If he call those Presbyterians who are Rigid Predestinarians, we think St. Paul was not so, since it appears clear to us, that his discourse in the 9th of the *Romans*, and that famous, *Jacob have I loved, and Esau have I hated*, relates evidently to Temporal, not Eternal Reprobation; which indeed few are now so Rigid to defend. If he means a Presbyterian, as denying the Divine Right of Episcopacy, as a distinct Order from Presbyters in the Church of God, we do conceive that neither in that sense will the Denomination agree to him. This we must grant, that it appears not so very clear to us, whether the Name of Presbyter and Bishop were always observed with an exact distinction in that Apostle's Writings: but this we think we can prove, that both then and ever since, there have been Overseers of the Ordinary Presbyters, as they of their Flocks, and that not Temporary, or accidental only, but for their Lives, and clearly distinct from, and superiour to the Body of the Presbytery. So that though the Presbyters were always assisting at Ordinations, as here in the case of Timothy, and still with us, yet the Bishops did still preside, as here St. Paul; and without Bishops we read not in the Church of Christ of any Regular Ordination.

This is our Judgment; or otherwise we did very ill to profess our selves Members of a Church, one of whose distinguishing marks is Episcopacy. And if we our selves are of that Opinion, any may easily guess we think St. Paul held the same; otherwise we should soon relinquish ours. And this we don't write because we beg a Dispute, having business enough upon our hands without inviting more: But only as a plain Answer to the Question proposed; and, without Offence, to express our own Opinion in these Matters.

Quest. 4. Hold a live Coal to an Hour-Glass which is running, and it immediately stops: Pray, the Reason?

*Ans.* First of all, we warn all our kind Querists how they make the Experiment, because it has very dangerous and fatal Consequences to a poor Hour-Glass, which we our selves can speak by sad Experience; for some time since, making the Experiment our selves (which sure was first invented by some pernicious Hour-glass-maker), it so effectually stop't the Sand, that 'twould never run since, and the *ATHENIAN HOUR-GLASS* was utterly ruined; which 'tis well if some Wag don't say, has made us write without Fear or Wit ever since, as the Old Womans Maidens rose at midnight when the Cock was kill'd. But to leave Fables: 'Tis certain that the Effect is infallible, and that holding a Coal to the lower part of a running Hour-Glass, not only stops it immediately for that time, but if often repeated, as we did, spoils it for ever after; making it run as if it had the Stone (as well as Sand), by Fits and Tricks, but never for a whole minute together.

This for the *Fact*, which we wish we had believed without trying it. Now for the *Reason*, which we can but guess at, and will thank those that do better.

We are apt to believe that the Coal held too near the Sand, over-drys, and as it were bakes, or crusts it together, and thereby hinders its passage: Our Reason is, because we have seen a quantity of Sand, which



having accidentally lain for some time near the fire, has been thereby hardened into a substance, not much yielding to the soft Sand-stone which is found in many Countries. Not but that here's a difficulty still remaining: if the moving the Fire near the Glass should be supposed to operate on that small portion of Sand which was just running through the Orifice, yet how can it be supposed to affect the whole, as in the instance of the *Athenian-Hour-Glass* (what d'ye grin for? We may have Watches too for ought you know). We answer, This may be effected by the repeated Operations, which it's probable rendered the whole body of the Sand more close and gritty than it was before; since the rarifying the Air, should rather, one would think, make it run faster, as that Scale of a pair of exactly ballanc'd Gold Weights, will sink, under which you hold a live Coal, because the Air is thinner there than under the other. Nor had the Fire, that we could perceive, any Operation on the Soder, so as to disorder or melt it, and thereby hinder the passage. This is all we can guess concerning this weighty affair, and if any have a mind to be better informed, if they'll take the pains but to come to the *Dissipation of this Hour-Glass*, (first taking care to find where the Society meets) they may there exceedingly improve their Knowledge, and perhaps receive entire satisfaction in this matter.

### Advertisement.

#### The Double Chance.

**T**O be drawn at twice, wherein all that shall not have Benefits the first drawing, shall have their Tickets that arise with Blanks, put into the glass again, and drawn a second time; in which there will be but about four to one against them to recover their money again.

There will be given out 50000 Tickets, at 20s. per Ticket, to answer which 50000 l. will be drawn at twice, viz. in the First Drawing 40800 l. and in the Second Drawing 9200 l. to be lotted, viz.

Lotts.	l.
1 —————	5000
1 —————	2500
1 —————	1500
1 —————	1000
3 — of 500 l. ———	1500
6 — of 200 ———	1200
50 — of 100 ———	5000
60 — of 50 ———	3000
60 — of 40 ———	2400
150 — of 30 ———	4500
300 — of 20 ———	6000
400 — of 10 ———	4000
400 — of 8 ———	3200

Lotts 1433 40800

All the Numbred Tickets shall be put into one Glass, as usual, and in the first Drawing be drawn against 40800 l. in the other Glass, Lotted, as above, with proportionable Blanks.

All those Numbred Tickets, which shall not have the Fortune to arise with Benefits in this First Drawing, shall be put into one Glass a second time; and in the other Glass 9000 Benefits of 20s. each, and be drawn again; besides which 20s. that Number'd Ticket which ariseth with the First, as also that which ariseth with the Last in the other Glass, shall have 100l. each, that is to say in the Second Drawing.

It is resolv'd to be drawn by the 14th of December next, 1694. and if not full, in proportion to what then is full. All when they receive their Benefits, are to abate 10 l. per cent. for Trouble and Charges of the undertaking.

We doubt not of speedy filling, not only from considerable Sums, which have been stop't from other Affairs of this kind to put in here, upon the Rumour of this, but also from these Advantages above others, viz.

First, But about 32 Blanks to a Benefit in the First Drawing.

Secondly, He that draws not a benefit the first drawing, hath but about Four to One against him, to recover his whole Money in the second drawing, besides 100l. for the First, and 100l. for the Last Ticket.

Thirdly, He that puts in 100l. can be said to adventure but 80l. since he hath an equal Lay to recover about 20l. in the second drawing, and a possibility to recover more than all, and yet hath as fair an hit for the great benefits from 100 Tickets as if he really adventur'd 100l. and so for a greater or lesser Sum; whereas in others if they draw not a Benefit the first time their whole money is lost.

Fourthly, Whereas it is universally objected, that by mixing but a few blanks with benefits, 50000 Tickets cannot be so well shak'd, but a great number of the same must still continue at the bottom (that otherwise might have a good chance if all were drawn) and so impossible for them to have a chance, which chiefly occasion'd the misfortune at *Exeter Change*. Here it is resolv'd all shall be drawn, that both then and after, all may be satisfy'd the Tickets they paid their money for, were fairly put in, and fairly drawn.

The time of Drawing is upon each Ticket, with a Bill to return the money if not then drawn, also the Goldsmiths hath given Security to be accountable for what Money they receive; in whose hands the Money shall all lye till drawn, where all are to receive their Benefits.

Since an affair of this kind cannot legally be prosecuted without Licence from the Patentees of the *Royal Oak*, we thought fit to insert, that we have a Licence under the Seal of their Office, as may be seen at Mr. Smiths, next Bedford gate in Charles-street, Covent garden. And that no Lottery, except one of between 16 and 17000 pounds, is so licensed by them, or will be licensed till this is drawn.

The following Persons have pleas'd to promise to be present, as Trustees, to see to the Fairness of the Management, viz. The Right Honourable the Earl of Bullingbrook, the Earl of Roscommon, the Honourable Colonel Philip Howard, Sir Goddard Nelthorpe Baronet, Sir John Morden Baronet, Sir James Butler Knight, Sir John Morden Knight, Capt. John Marlow, Capt. Sam. Westall, Mr. John Hester, Mr. Matthew Howard, Mr. Nicholas Cutler, Mr. Elias Turner, Merchants.

Proposals and Tickets may be had of Sir John Sweetapple, at the Blackamoors Head, Mr. Joseph Horneby at the Star, Mr. Henry Lamb at the Unicorn, Mr. Thos. Williams at the Crown, Mr. Samuel Layfield at the White Horse, Mr. William Shepherd at the Angel, in Lombard-street; Mr. John Blunt the Golden Anchor, in St. Bartholomew-lane; Capt. John Passil the Kings Arms, Mr. Ed. Harrison the Hen and Chickens, in Cheapside; Mr. Ja Marmion, at Ram-Alley end in Fleetstreet; Mr. John Foden at the Three Flower de Luces at Pettit-lane end, Chpt. Tho. Pitts in Holbourn; Mr. Robert Cooper the Golden Lyon, near St. Clements Church, Mr. George Haller, the Corner of York Buildings; Mr. Richard Adams the Black Horse, near Charing Cross; Mr. Compton, by Clere Market; Mr. Charles Shelly in Panton street, and Mr. Nathaniel Green near Leicester Fields; Mr. Andrew Coleman over against the Kings Brewhouse by the Hermitage, near St. Catharines, Goldsmiths; Mr. Edw. Lloyds Coffee-House in Lombardstreet; Mr. J. Mashburne Mercer at Oxon, Mr. Crosley at Bristol, Mr. Rumbold at Cambridge, Mr. Nicholas Dixon, next Sr. Charles Corners in St. Martins lane, Mr. M. Smith, in Covent Garden. 'Tis design'd to be drawn in Freemans Yard, or some other convenient place. The Prizes will be printed daily as they are drawn.

Marshal Smith.

Nicholas Dixon.

The books will be speedily shut up, by reason the drawing will take up so much time before the prefixed Day.